Three Days of 1920

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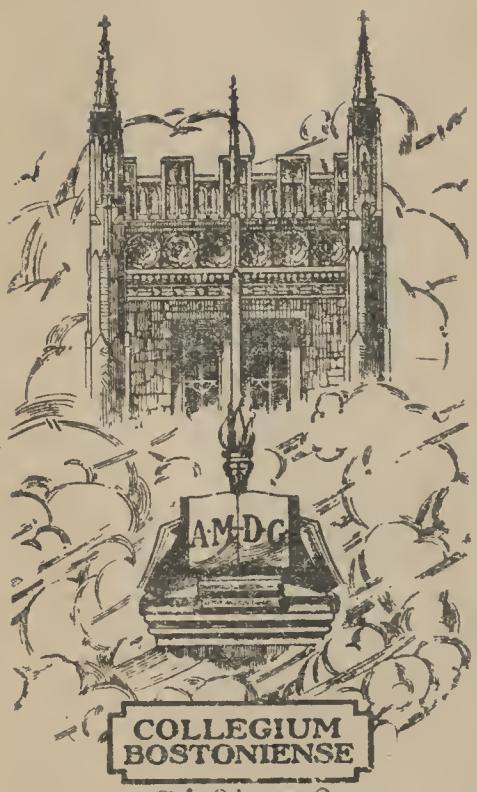

Gift of
Joseph D. O'Connor

MEMORIAL

of

THE SOLEMN TRIDUUM

IN HONOR OF

Blessed Louise de Marillac

AND THE

Blessed Martyrs of Arras

Sister Madeleine Fontaine, Sister Jeanne Gérard
Sister Thérèse Fantou, Sister Marie Lanel

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By the Senior Class in Journalism

Saint Joseph's College
Emmitsburg, Maryland
December 5, 6, 7, 1920

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"My life, my works, be hid!" your modest
spirit pleads:
Ah, but the world should know such zealous
deeds.—Leo XIII.

Account

of

The Triduum

THE celebration was ushered in Saturday afternoon by the solemn procession when the relic of the Beatified Foundress was transferred from a side altar, the shrine of her spiritual adviser, Saint Vincent de Paul, to a place of honor near the main altar. Benediction of the Blessed Sacrament followed, after which a few timely and well chosen remarks were made by Very Rev. J. P. Cribbins, C. M., in which he explained the nature of the three days celebration, the indulgences and other spiritual favors available, and the necessity of offering all the splendor and majesty of the next three days to God, imploring that He might be pleased with the services.

Sunday, December Fifth

Solemn Pontifical Mass at eight o'clock

Presiding
His Eminence James Cardinal Gibbons

Celebrant
Rt. Rev. Owen B. Corrigan, D. D., V. G.

Assistant Priest
Very Rev. Edward R. Dyer, S.S., S. T. D., J. C. L.

Deacons of Honor
Rt. Rev. Msgr. Bernard J. Bradley, A. M., LL. D.
Rt. Rev. Msgr. John J. Tierney, A. M., D. D.

Deacon of the Mass
Rev. John J. O'Neill, A. M.

Subdeacon of the Mass
Rev. John Sheridan

Sermon by
Rev. Michael J. Riordan

Master of Ceremonies
Rev. Edward B. Jordan, A. M., S. T. D.

Vespers at three o'clock

First Day of Triduum — St. Joseph's, Emmitsburg, Maryland

SUNDAY morning the first day of the Triduum broke radiant and beautiful, like the ideal Indian Summer days at the Valley. The formal opening of the celebration was a Solemn Pontifical Mass, at which His Eminence James Cardinal Gibbons presided. This was the last official appearance of the illustrious Primate, so well beloved at Saint Joseph's. Rt. Rev. Owen B. Corrigan, Bishop of Macra, pontificated. The majestic and awe inspiring ceremonies, the most beautiful and solemn in the ritual of the Church, were under the direction of Rev. Edward B. Jordan, professor of Mount Saint Mary's. The altars ablaze with lights and fragrant with white flowers exalted our hearts to the Celestial Courts thus faintly reflected. The music was devotionally rendered by Mount Saint Mary's Seminary Choir, trained by Professor William Sterbinsky. The sermon upon the merits of the Beatified Foundress, emphasizing her steadfast and zealous love of the poor, was masterfully delivered by Father Riordan, Pastor of the Immaculate Conception Church, Washington, D. C. After Mass the choir, the community and the student body joined in the strains of *Beata Ludovica*, a chorus of combined volume, strength and majesty. At three o'clock in the afternoon, Very Rev. J. P. Cribbins, C. M., Emmitsburg, Md., intoned vespers, which were sung by the Mount Saint Mary's Choir.

The sermon in full by Rev. Michael J. Riordan follows:

YOUR EMINENCE, RIGHT REVEREND BISHOP, RIGHT REVEREND AND REVEREND FATHERS, DEAR SISTERS, BELOVED BRETHREN:

The mission of Blessed Louise de Marillac was to serve the poor and the sick materially and spiritually. Love of the poor is the hall-mark of a true Catholic. When we

love the poor, we love Christ. He Himself has said so: "For I was hungry and you gave me to eat." And when asked "Lord, when did we see Thee hungry and give Thee to eat?" He replied, "Amen, I say to you, as long as you did it to one of these least My brethren, you did it to Me." Truly did Saint Vincent say: "To go to the poor is to go to Christ."

But to help the poor when Blessed Louise lived was a work far more difficult and distasteful than it is today. We in the United States scarcely know what poverty is. Yesterday our parish gave relief to two poor persons. In Europe, the working classes do not have food, dress, and lodging as good as these two poor persons. Nor did the American working man a century ago. He was fortunate to have meat once a week. Mother Seton and the Sisters of this convent were glad to have for their Christmas dinner smoked herring, molasses and coffee made from carrots.

In England three centuries ago, one fifth of the population received Government relief; one half of the total revenue of the Crown being used for this purpose. The working classes lived on rye, barley and oats—being unable to afford to buy wheat. Thousands knew not the taste of meat. Noblemen were destitute of comforts the want of which would be intolerable to a modern laborer. Farmers and merchants breakfasted on loaves "the sight of which" says Macaulay, "would create a riot in a modern workhouse." At Norwich, the chief seat of the clothing trade, children six years old were put to work. In Paris there were forty thousand beggars—one fifth of the population. In one year twenty thousand persons died of hunger. Every year from three hundred to four hundred babies were abandoned on the streets of Paris. Poor little waifs were sold to beggars for ten pence, their limbs broken and used as a means of exciting charity and obtaining alms

At the Municipal Foundling Asylum which was managed by a lay woman, nurses were accustomed to drug crying children and many died from this cause alone. Those who survived were given to anyone who wanted them or sold for a pittance.

The horrors of disease were no less appalling than those of poverty. Modern sanitation was unknown. At the Hotel Dieu in Paris, two hundred and fifty patients were huddled together in one room and six in one bed. It was not uncommon to find women and children dead from hunger and disease in the woods and along the roadways. Aptly did a celebrated bishop say to the king, "France is simply a large hospital full of woe and empty of food." When the plague broke out, which was every third or fourth year—the people became panic-stricken. Husbands fled from their wives, mothers from their children, and the dead were left unburied in the streets. Sometimes grass grew in the streets and wolves prowled around at night attracted by the stench. The death rate ran as high as one fifth of the population.

Such was the plight of the poor and the sick that confronted Saint Vincent in 1628. He saw that to combat the situation the cooperation of woman was absolutely necessary. There must be a woman's heart with a man's head. And for this work he chose, under the inspiration of Divine Providence, Louise de Marillac, a well-bred and well to do lady, whose husband had died a few years before. In 1629 she was chosen Superintendent of the Ladies of Charity, an association of lay women, and in 1633 became the Foundress and first Superioress of the Daughters (Sisters) of Charity, thus opening up the dawn of a new era in the history of the Church.

From her young maidenhood Louise had a great love for the poor. After her marriage she used to take them food and clothing and nurse them in their sickness. She

brought them medicines, dressed their ulcers and washed their dead and putrefying bodies. It was not the custom in those days for well-bred ladies to visit the poor and her conduct must have shocked her fastidious friends. The poor as a class were regarded as social outcasts—a pest to be exterminated. When they fell ill they remained uncared for until they got well or died.

Shortly after becoming Superioress, Louise began to visit the Hotel Dieu and did much to improve the spiritual and physical condition of the patients there. Later she became interested in the foundlings and gave her home at La Chapelle to serve as the first orphanage established by Saint Vincent. She was careful to see that they received tender care and she took every precaution to prevent the horrors perpetrated at the Municipal Asylum.

During her long career as a religious she displayed a mother's love for the poor. She washed their feet, bound up their wounds and dressed them in the garments of her son. "The Poor before all" was her motto and she used to say that a Daughter of Charity should prefer the company of the poor to that of the rich and leave her prayers and rules and fly to their assistance. The morning of her death though scarcely able to speak she said to the Sisters kneeling around her bedside, "Take great care in serving the Poor." She was so successful in diffusing among others her love for the poor that one Sister being asked on her deathbed by Saint Vincent if anything in her past life troubled her, replied: "No, Father, unless I took too much pleasure in serving the poor."

Louise ministered to another kind of hunger, often more distressing than the hunger of the body. I mean the hunger of the soul—the craving for sympathy. Our Lord sought it and got it. Saint Paul says that without it, the giving of our goods to feed the poor profiteth nothing. Every one craves it and no one gets enough of it. None

of us gives enough of it because we are thoughtless in this respect. We do not reflect how hungry humanity is for sympathy. Only when death takes from us some beloved one do we realize how remiss we have been. Well, it was not a kind or sympathetic age in which Louise labored. Nowhere could be found that sensitive compassion for suffering that prevails now. In England masters well born and bred beat their servants. Husbands of decent station were not ashamed to beat their wives. Gentlemen arranged parties to see delinquent women whipped.

Into such environment the kind and compassionate spirit of Louise and the Daughters of Charity came like a purifying and balmy breeze in an atmosphere of stench and pestilence. Her motherly tenderness was esteemed beyond price because unpurchasable. You can go to the market-place and hire the highest intellectual ability but you cannot buy human affection. It is of its very nature to serve without pay. And when it is exalted and transfigured by love of God we have love of neighbor raised to the highest power. It is this quality of unselfishness and compassion that gives to Catholic charity a distinctive character and induces many non-Catholics to prefer the service rendered by nuns in Catholic hospitals to that by salaried workers in other institutions.

In nothing did Louise excel more than as a catechist. She composed a catechism well suited to a child's intelligence and full of practical illustrations. She visited the villages and country districts and spoke in such burning words of zeal that crowds went to hear her like those that gather round some great preacher. A woman said to her, "If you stayed here a whole year you would convert the town."

Dense ignorance prevailed in the outlying districts of France. A contemporary writer describes the peasants as "wild animals, male and female, livid and all burned by

the sun. They present on rising to their feet a human appearance and as a matter of fact are of the *genus homo*." Blessed Louise gave attention to secular education as well as to religious training, and after becoming Superioress formed a class for the education of the Sisters. She felt as Saint Teresa did who says that "an intelligent mind is simple and submissive. It sees its faults and allows itself to be guided. A mind that is deficient and narrow never sees its faults even when shown them." As a noted Catholic writer says, "Saints need power from on high, but it is not by any means clear that this power is not bestowed upon natural gifts which must needs exist before they can be metamorphosed by sanctity."

Daughters of Charity, you do well to honor the memory of your holy foundress. The world celebrates the glory of its military heroes. Look at the tributes in stone on the battlefield of Gettysburg near by—yet those heroes attained distinction by climbing over the dead bodies of their fellowmen and wading through pools of human blood. Blessed Louise and her white-winged Sisters on the contrary have alleviated the pains of the wounded and comforted them in the hour of death. Well did she say on one occasion to her Daughters, "Oh, my children, what a grace is your vocation. Who shall describe it? Not the Angels—only God Himself may do that."

The little "snow ball", as Saint Vincent called the first group of Daughters, has increased until 37000 of them are ministering to the temporal and spiritual wants of God's poor in all parts of the earth. What a monument to her memory! How futile and insignificant in comparison are those of stone or marble. But her greatest monument is not seen by the bodily eye. It is the thousands, yes hundreds of thousands, of souls saved by the influence and ministrations of the Sisters of Charity. Last year one elderly Sister in China baptized 17000 babies. Daily we

priests give the last sacraments to persons who would die without them were it not for the pious zeal of the Sisters. Then there is the influence of their example. A distinguished couple, husband and wife, have recently come into the Church. The seed of their conversion was sown thirty years ago by the edifying example of the Sisters of Charity in a hospital where the woman was a patient.

God be praised for this valiant and holy woman and for her thrice holy work of charity. May her memory and influence continue from age to age and grow forever and forever. May the Daughters of Charity imitate her humility, simplicity and self-abnegation, and may we all find in her saintly life an inspiration to better and holier living.

Monday, December Sixth

Solemn Pontifical Mass at eight o'clock

Celebrant
Rt. Rev. Owen B. Corrigan, D. D., V. G.

Assistant Priest
Very Rev. George V. McKinny, C. M.

Deacon of the Mass
Rev. John F. Long, C. M.

Subdeacon of the Mass
Rev. John Sheridan

Sermon by
Rev. Edward B. Jordan, A. M., S. T. D.

Master of Ceremonies
Rev. Edward B. Jordan, A. M., S. T. D.

Vespers at three o'clock

THE ceremonies of the Solemn Pontifical Mass of Monday when Bishop Corrigan again pontificated were characterized by the same solemn dignity as on Sunday. The music by Saint Joseph's Community Choir, in striking contrast to the deep bass volume of the Seminary Choir of the preceding day, gave beautiful and melodious testimony of the fervor and devotion of the daughters for their Beatified Mother. The second panegyric, in which the manifold virtues displayed in the simple life of Blessed Louise de Marillac were gloriously expounded, was the tribute of Father Jordan. Very Rev. Edward J. Walsh, C. M., Springfield, Mass., chanted vespers in the afternoon, which were followed by the public veneration of the relic of Blessed Louise.

"She hath opened her hand to the needy, and stretched out her hand to the poor.—Give her of the fruit of her hands: and let her works praise her in the gates."—Prov. 31, 20-31.

The Church has been called the Fruitful Mother of Saints for the reason that she has in all periods of her history given rise to holy men and women whose lives were a source of edification and inspiration to the faithful, of envy and admiration to those outside the fold, and a constant testimonial to the holiness and sanctity of the religion they professed. And not only has God given these living proofs of her divine origin to the Church but His all-wise Providence has met every special need that has arisen in His earthly Kingdom by calling to His service chosen men and women who were fitted by nature and grace for the work that was to be done. Thus in the early days of the Church, when the seeds of faith were to be sown, untold numbers of the followers of Christ were called to the martyr's crown and watered with their blood the soil from which the harvest of souls was to be gathered into the

Kingdom of God. When persecution was transferred from the arena to the schools and the doctrines of Christianity were attacked in the halls of learning, God called to His service the long line of the Fathers of the Church whose profound knowledge and mastery of the things of the mind are to this day the admiration of the intellectual world. When luxury and worldliness were taking possession of the hearts of men and turning their thoughts away from God and their eternal destiny, a Saint Francis of Assisi appeared to teach mankind the beauty of poverty and to win them back to the hungry and shivering Babe of Bethlehem.

When the monster of heresy raised his ugly head and with his blighting breath began to blast the rich harvest of the faith, God sent Saint Dominic to conquer the dragon in his lair. When the so-called Reformers raised the standard of revolt and like Lucifer flung their defiant cry, "We will not serve," in the face of Christ's anointed, God came to the rescue of His Church by sending Saint Ignatius and his companions to counteract the influence of the minions of Satan and impede their nefarious work.

And so, in the beginning of the seventeenth century, when charity seemed to have grown cold in the hearts of men and God's poor were neglected by those whose chief care they should have been, God called to their service the renowned Saint Vincent de Paul and associated with him in his work the holy woman whose beatification we celebrate today, Louise de Marillac.

To you who are the spiritual daughters of the Blessed Louise, and are therefore well acquainted with the life of your Holy Foundress, it is unnecessary to recount the story of her noble work. But it will not be amiss, I take it, on an occasion of this kind to recall some of the striking virtues of this chosen soul, the practice of which has gained for her the honors of our altars over which we re-

joice today; and at the same time review for our own edification some of the lessons she has taught to those whose work in life is to serve the poor.

Of the basic virtues that are characteristic of the religious life, poverty, chastity and obedience, we scarcely need make mention in the case of Blessed Louise. She took for granted that one who had consecrated herself to the service of God should be detached entirely from the goods of this world; should endeavor to imitate, as far as in her power lay, the virgin purity of the Mother of God; and should aim to bring her will into perfect comformity with the will of her Divine Spouse. Even a cursory reading of her life will show us how perfectly she fulfilled this threefold vow. Poverty she knew and practiced in all its naked unattractiveness; for not only was she without worldly possessions but many a time she and her little company were obliged to be satisfied with one meal a day and that of the most meagre fare, often consisting of nothing but a few turnips gleaned from a neighboring field. In the observance of the vow of chastity Mary Immaculate became the model whom she strove to imitate and it is worthy of note that the Institution founded by her was the first to invoke the Mother of God under the title of "Mary conceived without sin." As to her attitude towards obedience we can form some idea from her many letters to Saint Vincent de Paul. From these we learn with what childlike simplicity she submits to his direction. The questions that concerned her own spiritual welfare as well as all her plans and prospects for her little community were referred to the judgment of him whom God had given her as a director. With her, obedience was better than sacrifice and the word of Saint Vincent was the expression of the Will of God.

Next to her scrupulous and exact observance of the religious vows, the attentive student of the life of Blessed

Louise cannot but be struck by her profound and genuine humility. The advice of the Master, "Learn of Me because I am meek and humble of heart," was deeply engraved on the soul of Louise de Marillac and this virtue became the foundation on which she built the splendid structure of her saintly life. She looked upon herself as a mere instrument in the hands of God and whatever good she accomplished she ascribed to His mercy and grace while her failures and shortcomings were attributed to her own demerits. How often in her letters to her spiritual father does she in all candor reproach herself for the trials and difficulties that beset the first struggling efforts of her little community! How touching, in its evident sincerity, is the description of the unworthiness she felt in the presence of Saint Jane Frances de Chantal! So great indeed was her humility that she would not permit her sisters to call her Mother Superior; but, in imitation of the Father of Christendom, who is the "*Servus Servorum Dei*," she became to the sisters their "*Soeur Servante*," a sister servant. Is it any wonder that God, who "resisteth the proud and giveth grace to the humble," bestowed of His abundance upon this noble soul and so enriched her labors?

Another admirable trait in Blessed Louise was the courage she manifested in the midst of trials and the patience with which she bore the crosses that were sent her. And these were many indeed. She herself tells us that God revealed to her from early youth that she should go to Him by the pathway of the cross; and there was scarcely a day during her life when she was left without suffering. The early loss of her mother; the death of her husband; the waywardness of her son; the obstacles placed in the way of her little company; the persecution and slander of herself and her sisters; the defection of some of her members; the death of others when their services were most needed; and, through it all, a weakened bodily frame that

left her subject to repeated and frequent attacks of sickness and ill health; these were some of the trials she was called on to bear. But far from weakening her resolve, they served only to increase her sanctity. Her will was anchored to the will of God and her pleasure to His good pleasure. She looked upon her sufferings as naught in comparison with the sufferings of Christ and the thought that she was imitating the Master in some small way served to lighten the crosses He laid upon her. "Nothing," she said, "causes us to resemble Jesus Christ so much as to suffer persecution in peace."

Nor did she look for human relief or sympathy in her hours of trial. The words of Christ, "Come unto Me all you who labor and are heavily burdened and I will refresh you," she accepted literally; and when wearied with cares and sorrows she betook herself to prayer and meditation. Needless to say that she drew deep and refreshing draughts from this divinely appointed well of consolation.

No review of the life of Blessed Louise would be complete without some mention of her loving care and solicitude for those whom God had called to associate themselves with her in her work. Her biographers tell us that she was a superior of consummate prudence, exemplary piety and indefatigable zeal. Her first associates were simple peasant maidens ("poor girls in skull caps," she calls them) with little or no education and nothing to recommend them beyond their piety and their desire to serve the poor. To these she became a mother in the truest sense of the word. She taught them to read and write; instructed them in the catechism; trained them in the care of the sick; bore with their imperfections and corrected their faults; and like the skilful potter, moulded these clods of earth into vessels of election of the Living God to carry His name to the poor and lowly.

In her dealings with her sisters she was ever sweet and affable; there was no formality in their access to her; and she did not hesitate even to interrupt her prayer or meditation to give ear to the wants of her subjects. Her letters to the sisters who were stationed at distant points are filled with cheerful words of encouragement and advice, of solicitude and maternal love. No wonder Saint Vincent said of her that he had never known a mother who was so much a mother as she.

But the characteristic virtue of Louise, which was the guiding spirit of her life and the basic principle of the institute founded by her, was charity. Next to her love of God came her love of the poor, and she dedicated herself to God for the service of her neighbor. And so the preeminent virtue of the company became that of charity and the sisters learned from their saintly superior the secret of sanctifying their souls while laboring for the sanctification of others. The test of a vocation to the life of a Sister of Charity was the desire, which its holy founders set above all others, to work for Jesus Christ in the person of the poor.

To narrate at length the various works of charity that Louise and her little company undertook would detain us too long, so numerous and diverse were they. Suffice it to say that no work of charity, no matter how demeaning or how difficult, was considered beyond the pale of her efforts. To attend the sick in the hospitals; to nurse the plague-stricken populace; to care for the wounded soldiers on the field of battle; to feed the famished people in the regions devastated by war; to take the place of a mother in the rearing of helpless foundlings; to play the rôle of ministering angel to the unfortunate galley slaves; to bring comfort and consolation in their affliction to those deprived of reason; these were some of the tasks that Louise and her sisters undertook to accomplish. Her messengers of

BLESSED LOUISE DE MARILLAC
MADAME LE GRAS

FOUNDRESS OF THE DAUGHTERS OF CHARITY

charity were sent all over France and even beyond the borders of her native land into the distant Kingdom of Poland. Whenever the cry of the poor and afflicted, from whatever source, reached her ears she was ready and quick to answer. Problems of social welfare whose solution baffled the wisest minds in the state were satisfactorily solved by this frail woman whose sole resources were her unbounded confidence and trust in God. "The foolish things of the world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong." (1 Cor. 1, 27.) "It seems to me," this holy woman used to say, "that our Lord would always rather have us act with confidence than with prudence; and that this same confidence would be the cause of acting with prudence without our being aware of it." And this confidence was rewarded by God by astonishing favors. Time and again when the projects undertaken by her were on the point of collapsing for want of funds, Providence came to her assistance in the most unexpected way and she was enabled to continue her work. The unbounded charity of Blessed Louise was after the heart of our Divine Lord and it pleased His holy Will not to allow her projects to fail for want of earthly means.

We cannot close our sketch of the life of this holy woman without calling attention to the relation that existed between her and Saint Vincent de Paul. Here were two individuals who, we are told, had nothing in common except a common desire to serve the poor and to accomplish God's will at whatever cost. Yet God in His Providence made their pathways in life to cross and they became under His guidance the co-founders of one of the greatest works that have been accomplished in the annals of the Christian Faith. What neither could have done without the assistance of the other became possible through their

united efforts and their labors are still bearing fruit though two centuries have elapsed since first the foundations were laid.

How Louise relied on the judgment and experience of Saint Vincent we have already mentioned. Not less beautiful is the trust and confidence the Saint placed in his humble coadjutor. From the beginning God associated them in the work of charity; and to this day the daughters of Blessed Louise are guided in their work by the advice and counsel of the successors of Saint Vincent de Paul. Thus has it pleased God to see continued that spiritual relation of father and daughter between the Priests of the Mission and the Sisters of Charity that was productive of so much good in the lives of their holy founders.

And now we have sketched in its merest outline the character of Blessed Louise de Marillac. What a beautiful example she furnishes of the working of God's grace in His saints! What a perfect model for the imitation of those whose lives are consecrated to the service of the poor! Let us rejoice today that she who has long been beatified in the hearts of her spiritual daughters is at length placed in the catalogue of the Blessed by the Supreme Authority of the Church; and let us pray that the day may not be far distant when that same Infallible Magisterium may give us the right to address the Foundress of the Sisters of Charity as "Saint Louise de Marillac". "Give her of the fruit of her hands; and let her works praise her in the gates." Amen.

Tuesday, December Seventh

Solemn Pontifical Mass at eight o'clock

Celebrant
His Excellency, Most Rev. John Bonzano, D. D.,
Apostolic Delegate

Assistant Priest
Rt. Rev. Msgr. Bernard J. Bradley, A. M., LL. D.

Deacons of Honor
Very Rev. James O. Hayden, C. M.
Rev. James G. Burke, A. M.

Deacon of the Mass
Rev. Charles A. McKenzie, C. M.

Subdeacon of the Mass
Rev. John Sheridan

Sermon by
Very Rev. Frederick J. Maune, C. M., V.

Master of Ceremonies
Rev. Edward B. Jordan, A .M., S. T. D.

Vespers at three o'clock

TUESDAY, the third day of the Triduum, was devoted to the honor of the Martyrs of Arras, the four beatified Daughters of Charity who shed their blood for the faith during the French Revolution. The ceremonies of this day reached their culmination in the dignity, majesty and solemnity of the Church's liturgy. Archbishop Bonzano, the Papal Delegate, pontificated and impressed all present by his humble reverence, as a veritable fulfillment of the characteristics of the Good Shepherd, "on earth but not of the earth". A complete and comprehensive account of the work and virtues of the Martyr-Sisters was included in the scholarly sermon by Father Maune. The vespers in the afternoon were intoned by Father Long. The music for the last day of the Triduum was rendered by the Seminary Choir of Saint Vincent's, Germantown, Pa., under the direction of Rev. Robert A. Gillard, C. M. The Gregorian chant was particularly affecting and the several solos touched and glorified the hearts of the listeners.

The sermon in full by Very Rev. F. J. Maune, C. M., follows:

This is a day of stirring memories. We have come together to pay our tribute of veneration, of love, and of triumphant acclaim to four spiritual daughters of Saint Vincent de Paul and the Blessed Louise de Marillac: Sister Madeleine Fontaine, Sister-servant; Sister Marie Lanel, Sister Thérèse Fantou, and Sister Jeanne Gérard;—who won the crown of martyrdom on June 26, 1794, and were beatified by our beloved Pontiff Benedict XV on June 13, 1920. Where were they martyred? In China? True it is that ten Daughters of Charity had the happiness of sealing their faith with their blood at Tientsin, China. But that happened only fifty years ago. No, they were martyred at Cambrai, *France*. Into insistent prominence at once leaps the question,—how could this be? I answer in

a general way; you do not marvel at the fact that many of the faithful were on the fall of the Western Roman Empire martyred by *uncatholicized barbarians.* Should you then feel bewildered by the fact that at the close of the eighteenth century hundreds were martyred in *France* by *barbarized Catholics?* But, you insist, that is no answer, for it raises a fresh difficulty. How could Catholics of *France* become *barbarized?* of the France once fondly styled by popes "the mirror of Christianity, the unshaken support of the Faith"? So you compel me to analyze the French Revolution of 1789. It is far from easy to seize and not to lose sight of, the leading thread which will unravel the tangled skein presented by this complex and intricate subject, but this I will try to do in a few rapid pages. That you may follow me easily I will attempt a broad treatment of this subject.

Most of the European rulers who wielded the scepter during the sixteenth, seventeenth, and eighteenth centuries seem to have set their hearts on becoming absolute monarchs. The achievements of King Louis XIV enabled him to assume such a rôle in France. But as he did not transmit his genius with his power to the Regent Philippe II, Duke of Orleans, or to Louis XV, the middle and the lower classes of the French people began to weary of despotism and of the injustices it involved, and to clamor for a limitation of the powers of the Crown and for increased popular representation in the government of the Nation. These demands were given frightful expression in the Revolution of 1789, at the close of which the people found that they had exchanged the despotism of kings for what Edmund Burke termed "the most absolute despotism which had ever appeared under Heaven,"—the despotic sway of popular leaders. So that the Revolution of 1789 did not fulfil its vaunted promises. The reverse is true of the Revolution of 1848, for this revolution compelled royal

pens to sign new constitutions which have enabled representatives to exercise a gradually increasing control over rulers, and have enabled the people through the power of the ballot to control representatives.

The Church had not favored the absolutism of the French monarchs, which was as much opposed to Catholic progress as it was to civil liberties. But the religious strife of the sixteenth and seventeenth centuries had crippled her power; and in France Louis XIV by enforcing the so-called Liberties of the Gallican Church had made himself more the head of the Church in France than was the pope himself, and had invested civil judges with powers proper to bishops alone,—nay even with the power of overruling bishops in many ecclesiastical questions. Hence she refrained from urging upon the attention of sovereign and of subjects that ideal Christian State in which the duties of all as well as the rights of all would be clearly defined and duly sanctioned,—that ideal State which her great intellects had visualized from the Old Testament and from the masterly teachings of Aristotle. Her unwilling acquiescence in the Facts Accomplished was distorted by unscrupulous demagogues into unqualified approval of the existing régime, so that later they did not find it difficult to goad mobs on to demolishing the altar as well as the throne.

The fateful storm of the Revolution did not gather overnight, but was the culmination of the social and political, the literary and religious disturbances and agitations of many years.

The separation of Frenchmen into three Orders,—the Order of the Clergy, the Order of the Nobles, and the Order of Commoners, which last Order was called the Third Estate and included both the middle and the lower classes, had long been traditional. We are now really taking up the martyrdom of our dear Sisters of Arras. For I do not

hesitate to affirm that the abiding realization, the abiding consciousness which these all-loving Servants of Christ had of the deep, wide-spread evils of the degenerate days in which they lived was a more excruciating, a more enduring martyrdom than their subsequent martyrdom by the guillotine's blade. The priesthood of France was composed of the higher and the lower clergy. The higher clergy the king almost invariably chose from the ranks of the nobility. I say "the king chose,"—for in virtue of the Concordat which Pope Leo X concluded in 1516 with Francis I, the French king had the privilege of nomination or presentation to bishoprics, abbeys and priories under the condition, laid down in express and peremptory terms, that the candidates nominated or presented by the king should afterwards be approved or confirmed by the pope; and by an abuse which Rome strained every nerve to check, the French king distributed freely lesser ecclesiastical benefices. As these dignities and benefices were richly endowed the higher clergy were very wealthy. The large majority of them, though not eminent in sanctity, were virtuous men. To very few can grave scandals be imputed. In their charities they were open-hearted and open-handed. But it must be admitted that many of them lived luxuriously, entertained lavishly and spent extravagantly. And this vice the people were not disposed to condone; it filled them with festering resentment, and it fomented in the breasts of the lower clergy a spirit of disaffection and opposition to their ecclesiastical superiors. The lower clergy were mainly of peasant origin. They were with few exceptions men of unblemished lives, men aflame with zeal,—and, partly because of the miserable pittances they received for their support, men in fullest sympathy with the destitution and sufferings of the poor among whom they labored.

Into not a few monasteries of men lax discipline had

crept. This can in great measure be accounted for by the fact that, in spite of the regulations made by different popes and even by the Council of Trent to remedy the abuse, French kings oftentimes intrusted the administration of monasteries to ministers of State or to great secular ecclesiastics or even to young nobles who had received only tonsure. This implies that some monasteries had merely nominal superiors, superiors not obliged to residence therein. Of such monasteries, lacking, as they did, real superiors to enforce the rule, strict discipline was scarcely to be expected. On the other hand it is eloquent testimony to the uplifting influence of vows even in an age of moral decadence that, though many religious priests and brothers were not true to the highest spiritual standards, few revolting scandals can be laid at the monastic door. Even the less fervent and exemplary were so generous and unremitting in their charities as to merit from the people round about them the title of "the fathers of the poor". As for the nuns, with the exception of a few houses of canonesses, they lived up to the loftiest ideals of their state and would have adorned the purest ages of Faith.

Among too many of the nobles, alas, a low standard of morality prevailed. This was due to causes soon to be touched on; also to the example of dissoluteness set by the Regent and by Louis XV, and to the softness and idleness of the Court life of those days. In olden times French nobles had been the monarch's executive arm: Louis XIV had made them merely the fringe and the embroidery of his royal robe; he had taken away their powers, but had left them their privileges. They lived in a round of fêtes and imposing pageants, in a constant whirl of gaiety. And these voluptuaries lived this life largely on taxes wrung from the poor. Thus did they sow the winds; they were about to reap the whirlwind.

Taxation and all three Orders are subjects interwoven

with one another. The colossal war-debts and the extravagant habits of the Court had brought France to the verge of national bankruptcy. The clergy were practically exempt from taxation: the nobles all but evaded it, contributing only one-tenth of the total revenues. Hence it devolved upon the Third Estate to supply the huge balance. The bourgeois had risen to affluence,—the few large farmers were in comfortable circumstances,—but the small farmers, of whom the peasantry was mainly composed, were as a direct result of the burden of taxation, under a constant strain to procure even the necessaries of life; comforts and conveniences were unknown to them; their homes were dark, cheerless, scantily furnished, squalid,—their clothing was of the coarsest texture,—their food scarcely fit for human beings. On this intricate subject of taxation and feudal duties I must limit myself to the general statement that throughout the ten years preceding the Revolution, these hard-driven sons of toil, so hard-driven that few found time to learn to read or write, had to pay in taxes of one kind or another 80 francs out of every 100 francs they earned. As the nobles made extensive tracts of productive land reservations for the pleasures of the chase, for they were ardent huntsmen, and as they paid scant attention to the cultivation of their farms, even a slight shrinkage of the harvests spelt danger of starvation to the poor of the country and of the towns. In fact during the thirty years prior to the Revolution famines and bread riots were frequent occurrences, and frequently the poor had to sustain life with grass and wild herbs. They surely had ample provocation for feeling embittered against the nobles: they were ripe for revolt.

A revolt calls for leaders. These the bourgeois were to supply. I have already said that the middle classes were wealthy. Moreover they were well educated. The partition-wall of titles and privileges which rose up between

them and high honors and rich emoluments exasperated them. The haughty or at best the patronizing bearing of the nobles infuriated them. The reason of these privileges, they argued,—namely that the swords of the nobles were the defence of the kingdom,—was a fiction; peace had reigned for many years, and there was a vast difference between the rigors of the camp and the fascinations of the court. Truly the middle classes were in an ugly mood.

Perils were all the while thickening around the Church. I have already said that her silence was to be misconstrued into positive approval of the existing political and social conditions; also that the lack of frugality and self-denial on the part of many of the higher clergy lowered her in the esteem of the people and weakened their allegiance to her. The notorious unbelief of three bishops and the endless theological disputes raised by the stubborn Jansenists caused the faith of many to stagger. The Jansenists' open criticism of hallowed traditions and personages of the Church prepared minds for the railleries and denials of Diderot's Encyclopedists; and the frequent overruling of the Church by the Parliament of Paris, which was thoroughly Jansenistic and Gallican in its principles, prepared minds for the later legislation designed to destroy her. And here Voltaire and Jean Jacques Rousseau enter upon the scene. Beyond question each was a father of the Revolution, the latter perhaps more so than the former. Never had the Evil Spirit disgorged upon the world a mind with so matchless a talent for derision and irony as Voltaire. Against whom did he employ this talent,—and his brilliant, keen, obscene wit? His lifelong watchword gives the answer: "*Ecrasez l'infame*—Crush the Infamous Thing." By the "Infamous Thing" he meant Christ,—Christ's religion,—Christ's Church. And the words of the infamous Diderot show with what diabolical hatred of the Church Voltaire had inspired his followers: "If I were in need of

a rope to hang the last king I would make it out of the entrails of the last priest." Voltaire's philosophy, however, was merely destructive. Rousseau essayed the task of building up a new world on the ruins of fundamental Catholic teachings. His basic principle was that the source of our evils is not our fallen nature, but society as actually organized. Instead of taking for the basis of his political science the *realities* of human nature and of society he idealized man, placed him in an imaginary state of original perfection; and from these idealizations he deduced rights which he claimed to be absolutely inherent in every individual and therefore in the people,—namely liberty, equality, and sovereignty or the perpetual right to revolt. In attempting to give the political fabric a foundation of clouds he brought it crashing down to earth a heap of ruins. Voltaire moulded the opinions of very many educated Frenchmen of the middle classes. Even many nobles acclaimed him as the foremost writer of the age, partly because their pride made welcome to them his teachings on the sovereignty of reason, and partly because in their impatience of the trammels of morality they found it a relief to learn how to argue Christ and Christ's Church out of their belief and conscience. As for Rousseau, he became the intellectual leader, the idol of the middle classes. Strange as it may seem, very many nobles found his theories highly interesting, nay even admissible from a purely speculative point of view, never dreaming that these theories condensed into a few words would soon be ringing out as a battle-cry against their own pampered order. Yes, in their ambition to be reputed brilliant conversationalists they delighted in showing that they were familiar with every step of the reasoning that led to this new philosophical eminence,—they delighted in strutting about on this eminence, not realizing that they were balancing themselves on the crater of a volcano. In various ways Voltaire's

sophisms and epigrams and caricatures,—and Rousseau's seductive, flattering theories gained currency among the lower classes. Soon came the night when the lower classes went to bed all but slaves; during their sleep they dreamed of Rousseau, and delightful was the dream: they awoke to find their dream true,—to find themselves kings.

"Behold I send you as sheep in the midst of wolves" said Christ to His disciples. (Matth. x, 16.) We are now prepared to paint a picture of the wolves who were to rend Christ's sheep, our gentle Sisters of Arras, asunder. These wolves were the Jacobins. They received this name from the fact that as a club they met in what the people called the Jacobin Convent of the Dominican friars who were attached to the Church of St. James, St. Jacques or St. Jacob in Paris. This club was founded in the May of 1789 by moderate revolutionists; these were soon forced out by the ascendancy which the extreme revolutionists soon gained. Thenceforth its rapidly increased membership included the off-scourings of the nation. From the parent club in Paris sprang up affiliated clubs in all the important towns of France. The execrable Marat, Robespierre, and Danton were its ruling spirits. It organized the principal persecutions and massacres that stain so hideously and indelibly the annals of France. The vast majority of Frenchmen would have been satisfied with a moderate constitutional government and a system of popular representation and of equal taxation; would in fact have preferred a *monarchy* of this character,—an ideal that would not have involved persecution of the Church; but the Jacobins would not have it so. They were determined to tear the tiara from the head of the pope, as well as the crown from the head of the king; to hack to pieces the altar as well as the throne. In pursuance of these aims they made themselves masters of the hellish art of arousing and swaying mobs. They excited the middle and the lower classes to a frenzy

Sister Madeleine Fontaine, Sister Jeanne Gérard
Sister Thérèse Fantou, Sister Marie Lanel

of discontent, of envy and resentment, of cupidity and ambition, by focusing their minds and hearts upon a new order of things,— Rousseau's earthly paradise,—on the far side of the Red Sea of revolution and sacrilege. From the very first grimly resolved to become the ruling body in France they succeeded within three years in handing over the municipal administration of Paris to their carefully chosen creatures who, under the name of the Commune of Paris, almost immediately usurped the supreme authority of the nation. (Aug. 10, 1792.) This supreme authority the Commune ruthlessly exercised over the entire country until the April of 1793 when its activities were restricted to the despotic government of Paris. For after the Jacobins, as if to show their defiance of Austria and Prussia, had hurled at them the head of the king, several European nations formed with Austria and Prussia a coalition against France. Thereupon the Jacobins judged it necessary to put the country under the rule of Dictators: accordingly they reestablished at Paris, that Satanic body known as the "Committee of Public Safety," and armed it with arbitrary powers. This Committee found ready to its hand the Revolutionary Tribunal of Paris which the Jacobins had created a month earlier, and which was invested with the power of life and death. Similar revolutionary tribunals were erected throughout the length and breadth of France. In the September of that year the Jacobins passed the "Law of Suspected Persons," a law aimed at all that did not give convincing proof that they were in fullest sympathy with the aims of the Revolution. The Committee of Public Safety of Paris spread over France a network of revolutionary committees which were to judge what persons were liable to arrest under the aforesaid law,— a network from which there was no escape and in which our Sisters were to be enmeshed. A month later the Jacobins or the National Convention,—for the terms have now

become almost identical in meaning,—judging that the party of so-called moderate Republicans or Girondists had outlived its usefulness, shattered its organization by sending its leaders to the scaffold. Thenceforth there remained no one to dispute the supremacy of Robespierre and Danton, Marat having been killed, stabbed to death by Charlotte Corday a few months earlier. Behold the wolves who, I repeat, were to rend our dear Sisters asunder.

It may have surprised you that in speaking of the virulent, banded enemies of the Church I have made no mention of Freemasonry. I simply observe in passing that, not to mention all, such revolutionary writers or leaders as Voltaire, Diderot, Rousseau, and Robespierre were prominent masons, and that according to the avowal of Bazot, the then general secretary of the Grand Orient of France, the order indorsed the principles of the Revolution.

I must leave it to you to picture to yourselves the horrors wrought by this league of evil. My limits do not allow me to portray even the principal horrors: such as, the pillage of our own house of St. Lazare; the confiscation of Church properties and Church revenues; the suppression of monastic vows and monastic orders; the imprisonments and massacres of priests, nuns and nobles; the sanction of divorce; the execution of the virtuous, ill-starred king and queen, Louis XVI and Marie Antoinette; the decrees favoring priests that would take wives; the official rejection of Christianity; the profanation and destruction by mobs drunk with wine and with the spirit of sacrilege, of churches and the various sacred things they contained; and the official dedication of the nation to the Goddess of Reason. I have enumerated these horrors because our Sisters with shuddering hearts had to live through them,—and because their realization of them constituted the most

trying, the most agonizing stage of their martyrdom. Another reason why I have enumerated them, and why I have dwelt upon the conditions and persons responsible for them, is because otherwise you could not form a just appreciation of what the martyrdom of our Sisters meant to the Church. Assuming as undeniable this beautiful thought of Bossuet, "It is an established law that the Church cannot enjoy any advantage which does not cost her the blood of her children," I felt that I owed it to our martyred Sisters to enable you to estimate the advantages which their blood as well as the blood of others purchased for the Church,—namely the cessation of this hellish persecution and the revival of the faith therein implied,—advantages which came to the Church very soon after our Sisters had paid God's price.

Up to the moment of their seizure by the iron hand of the revolutionary committee, our Sisters had been living in their House of Charity at Arras a life that mirrored forth the traditional virtues of their high-souled Foundress to the children of their free school, to the poor whose homes they visited, and the needy patients who came for relief to their dispensary. The indigent and the afflicted they treated with unvarying tenderness of heart and generosity of hand. But a malignant Jacobin eye soon fell on them,—the eye of an ex-priest, of a married ex-Oratorian, Joseph Lebon,—who came to Arras in the November of 1793 as a special agent of the Committee of Public Safety at Paris. The atrocities related of him by historians would make the blood freeze in your veins. He seemed intent on drowning conscience in one long orgy of licentiousness and cruelty and murder. It was his delight to witness with his *wife* at his side the hundreds of executions he brought about. Oh, how he gloated over that diabolical "Law of Suspected Persons!" He was quick to learn that our Sisters had refused to take the oath of Lib-

erty and Equality. This oath differed from the oath of allegiance to the Civil Constitution of the Clergy. The latter oath, which in the December of 1790 was enjoined on all ecclesiastics having charge of souls or engaged in teaching, had been condemned by Pius VI as schismatical, as opposed to the Divine Constitution of the Church. To the everlasting honor of the French priesthood and especially of the higher clergy be it said that all but three bishops and that the overwhelming majority of priests preferred to brave all penalties, even death itself, rather than subscribe to this Constitution. For it set at naught the inalienable rights of the pope,—it put the election of bishops completely in the hands of *laymen*; and it made a mockery of rights inherent in the episcopacy. In the August of 1792 the Legislative Assembly had redrafted the formula of the oath. The new oath, making no mention of the Civil Constitution of the Clergy, was worded: "I swear to be loyal to the Nation, to maintain liberty and equality, and to die in their defence." The pope did not decide the controversy which arose among theologians concerning the lawfulness of taking this oath. Many theologians claimed that it could not be taken in conscience on the ground that by liberty and equality were to be understood *revolutionary* liberty and equality, which were destructive of legitimate government and of the Catholic religion. Among these were the bishop and clergy of Arras: following their judgment and counsel our Sisters were convinced either that they could not in conscience take this oath, or at least that they would be far safer in conscience by not taking it. In the middle of the February of 1794 Lebon caused them to be arrested as suspects. In the five months' interval between that date and the date of their execution they were consigned to three different prisons. All through their incarceration they acted as comforting angels to the many ladies confined as suspects

like themselves. Forgetful of the privations and rigors of their own prison life, they devoted themselves to soothing the sorrows of these broken-spirited victims of the revolution, torn from home and home's dear ones; they devoted themselves to dissipating by their own spiritual sunniness of mind the deep shadow cast over these forlorn souls by the frowning scaffold. On June twenty-fifth Lebon, rabidly hungry for his prey, summoned them before the revolutionary tribunal of Cambrai. They realized that they were doomed; for they knew that the guillotine was daily mowing down its harvest of God's priests and religious. They knew with sufficient definiteness that of the more than 18000 who had died by the guillotine alone, more than 1100 were priests and more than 350 were nuns. They knew that only six weeks earlier one of their own sisters, Margaret Rutan, had been guillotined at Dax for spurning the oath. Setting out in the dead of night they arrived at Cambrai early the following morning. Almost immediately they found themselves in the presence of their judges. Two charges against them were read: one that they had concealed anti-revolutionary literature in their former home,—the other that they had stubbornly refused to take the oath of liberty and equality. There was not a feather's weight of trustworthy evidence to support the first charge. Urged to take the oath they replied with resolute, unflinching will: "Our conscience forbids it." Swift was their condemnation to death. When the moment came to bind their hands the Sisters continued to hold their chaplets in a firm grasp. Breaking their grasp the clerk of the court in derision entwined her chaplet around the head of each Sister. The soul of each thrilled with joy at this unexpected action. Of deeper significance to her was this crown than would have been a garland of roses or a circlet of rubies. In the pressure of that crown each felt the caressing, inspiriting touch of Mary's hand

upon her head. On their way to execution they poured forth their souls in the Rosary, the Litany of the Blessed Virgin and the Ave Maris Stella,—a fitting prelude, all, of the everlasting praises of Jesus and of Mary which they would soon be hymning in Heaven. With unclouded serenity of countenance, with hearts aflame with love of God and men they unfalteringly mounted the scaffold. Four distinct times the blade fell and each time it fell the spirit of a Sister flashed upward through the realms of space to find all Heaven intent on what was taking place on earth, and to behold descending from Christ's uplifted Hand the blessing of fruitfulness on the crimson tide from the heart she had left below.

Dear Sisters, you do not doubt the merits, the fruitfulness of that blood. You do not doubt the priceless advantages it purchased for the Church of France. You do not doubt that every drop of her blood has become a glistening jewel in the heavenly robe of each Sister,—a jewel whose flashing rays mingle with and enhance the glory of her beatified Mother. You do not doubt that to the merits of that blood you owe in no small measure those extraordinary gifts of Heaven, the Miraculous Medal and the Red Scapular of the Passion; and to its fruitfulness, the flourishing state of your Community throughout the world today. Therefore with firmest confidence in their intercessory power, and strong in the conviction that imitation is the highest honor you can pay them,—pray your beatified Sisters that their heroic spirit may be imparted to you, to sustain you in the martyrdom of fidelity to Rule, as it sustained them in their martyrdom of blood.

Invocation
to
Blessed Louise de Marillac

F. Dellerba, C.M.

Louise de Marillac

Beatified May 9, 1920

Blessed! Forever the honor acclaimed thee
By God's favored children, the Poor.
Blessed! Thy Daughters through centuries named thee
In thy works as they ever endure.
Blessed! Thy Father, Saint Vincent, rejoices;
Blessed! Re-echoes from Rome;
Blessed! Thy Crucified Master now voices
In the aisles of thy Heavenly home!

Blessed! The choirs of glory ascending,
Blessed! The Seraphim sing.
Beatified Mother, thy praises unending
Through ages triumphantly ring.
Blessed! The angels enraptured around thee
Salute thee with welcoming love;
Blessed! The Spirit Eternal hath found thee
In the Courts of His Palace above.

Blessed! Today in our hearts we revere thee
And offer our tribute of prayer;
With humility's violet fragrance draw near thee
To ask for a mother's fond care.
Blessed Louise, in our hymns we address thee
At the foot of the Great White Throne,
Intercede that thy children who lovingly bless thee
May be ranked with the hosts of His Own!

Blessed Louise de Marillac

BLESSED Louise de Marillac, born in Paris, August 12, 1591, was the daughter of Marguerite Le Camus and Louis de Marillac, Lord of Ferrières. In an effort to make up for the death of the mother, her father gave his daughter every educational advantage in Latin, philosophy, and art.

At an early age she desired to become a Capuchin, but her ill health forbade. Later she married Antoine Le Gras, Secretary to Queen Mary de Medicis. Her life both as wife and mother was replete with virtues. In 1625, her husband was taken from her, and from this time on she devoted herself wholly to prayer and good works. Monseigneur Camus, her spiritual adviser, who was called away from Paris, had frequently approved of Saint Vincent de Paul as his successor. To this holy man she was an angel of mercy. Under his direction she administered to the spiritual and bodily needs of the afflicted, visited confraternities, and established schools.

After a time she became superioress of the *Charité* at Saint Nicolas-du-Chardonnet. This was the beginning of the great order of the Daughters of Charity. Many of the ladies being unable personally to care for the sick, several girls who had expressed the desire to aid in this good work were brought from the country and were received into Mademoiselle's own home. The plan met with such great success that in 1655, the Daughters of Charity were established as a community, the rules of which had been formulated by Saint Vincent and his able assistant. In 1668, the Holy See approved the Institute. Although Blessed Louise did not live to witness this great event, having passed to her eternal reward on the Monday of Passion week, March 15, 1660, nevertheless she had been spared long enough to inculcate in her daughters those virtues for which Holy Church has raised her to her altars.

The Martyrs of Arras

Beatified June 13, 1920

Four Daughters of Charity, humble and meek,
The martyr's bright crown in obedience seek ;
The Sisters of Arras, — O glory above !
Pledge their rapt souls to the summons of love.

Red roses of love in the garden of God,
Bloom the souls of the Sisters who dauntless have trod
The way of self-sacrifice, lonely and chill,
That follows the Master to Calvary's Hill.

Oh, Martyrs Beatified, hearken today,
As we honor you, Blessed, and fervently pray ;
Teach our hearts to submit, yea,—to offer our will
And follow the Master to Calvary's Hill !

The charity of Jesus Christ presses us !

" Bear a lily in thy hand :
Gates of brass cannot withstand.
Bear through sorrow, wrong, and ruth,
On thy lips the smile of truth."

The Martyrs of Arras

THE Daughters of Charity opened a house at Arras in 1636. Here they labored untiringly, visiting and helping the poor, caring for the sick, and educating the young. During the first part of the French Revolution they continued unmolested to carry on their charitable works, though other religious orders were persecuted. When, however, the decree was passed requiring the sisters to take an oath to support the Constitution, which could only be done in violation of conscience, the sisters, under the advice of the Bishop of Arras, calmly refused. Nothing was done for eighteen months, whereupon Joseph Lebon, an apostate, began to persecute them. They were arrested and imprisoned in the house of detention at Providence. Later they were transferred to Cambrai, where a mock trial took place, for the fate of the sisters was already decided. They were sentenced to death and guillotined June 26, 1794. Those who had been imprisoned with them despairingly bade them farewell. Madame Cartier with her five children had suffered with the noble sisters, who had ever aided, strengthened, and encouraged her and the other prisoners. This good woman was inconsolable at the sisters' departure to execution. Moved by the lady's sorrow Sister Fontaine, the Sister Servant, took from her pocket a chaplet and gave it to Madame Cartier, saying: "Calm yourself, my good Madame, calm yourself; we shall be the last victims." This chaplet is the only relic we have of the four Martyrs: Sisters Madeleine Fontaine, Jeanne Gérard, Marie Lanel, and Thérèse Fantou, for their bodies were thrown with the other victims into the common trenches. The prophecy of Sister Fontaine was fulfilled to the letter and the Terror ceased. The process of the Beatification of the Sisters of Arras, begun in 1900, was completed on June 13, 1920.

Perfume of Violets

LIKE a patch of fragrant violets in a sequestered nook, shedding their perfume on the highways and byways of life, are the works of Blessed Louise de Marillac. During her life and for centuries after her death she was known only through her works, works which shed a blessing on the lives of those who needed loving kindness and care.

Gobillon notes that the odor of violets was often perceptible at the tomb of Blessed Louise, a beautiful acknowledgment by the Almighty of the hidden works of His servant. Lady Lovat, her biographer, testifies what is still more surprising, that the Sisters of Charity who pray at her tomb have returned so permeated with this perfume that they have carried it to the sick sisters in the infirmary.

A seminarian from Mount Saint Mary's, Emmitsburg, who attended the beatification ceremonies at the Vatican and later at Saint Apollinaris, Rome, was also at Saint Joseph's during the Triduum. He related that this remarkable manifestation of mysterious fragrance was a noteworthy feature of the solemn celebration at Rome.

He who loves the Poor during life need not fear the approach of death.

St. Vincent de Paul.

A Remarkable Incident

"MORE things are wrought by prayer than this world dreams of." The daily recitation of the rosary has ever been found an efficacious preventive of evil. Example of this is found in an incident in the life of Blessed Louise de Marillac.

One day when Louise in girlhood was returning with her family from Auvergne to Paris they met a beggar boy, to whom she gave an alms. When they reached home Louise retired to her room and despite the fatigue of her journey began to say the rosary according to her custom. How unlike the modern girl, who would have mumbled a few prayers in bed, pleading that "the Lord would understand." While kneeling Louise became aware of a figure hidden under the bed. Trembling she began to pray aloud, "Bad man, come out so that I may do you good according to the commandment of Our Lord Jesus Christ who for us sinners died upon a cross. You wish to do me evil; I wish to do you good, to save your soul. You have nothing to fear from a weak child, come out!"

How great was her astonishment when she saw the little beggar who had just been befriended. He was in the service of a band of robbers whom he was wont to obey and he secretly followed her home to help them rob the house. By a medallion portrait around his neck he was recognized as the brother of the royal secretary, Antoine Le Gras. Lost as a child the boy had fallen into the hands of these bandits. It was this same Antoine Le Gras that Louise later married. "To whom do we owe this happiness," she said, "and the preservation of our lives? Only to my rosary which I wanted to say before going to bed."

Maxims of Blessed Louise

From the French

If I had a hundred lives to live I would consecrate them all to the poor.

As difficulties increase the soul actuated by pure love relies on heaven for aid.

Strive in all the varied circumstances of life to acquire equanimity of spirit.

God demands great humility from His servants; creatures ought not to glory in any action.

Live with such purity of intention and action that though hidden from the eyes of the world you are known to God alone.

Among the infinity of reasons which carry us to God, the consideration of His paternal love is the most powerful.

Free will is the occasion of greatest merit if we refrain from offending God.

If our only purpose in life is to render ourselves pleasing to God we know that our Saviour will always have great care for us.

The spirit of God in the soul overcomes the weakness which inspires the thought: "What will people say?"

Nothing renders us more like to Jesus Christ than persecution suffered in silence.

God takes special care of the relatives of those who serve Him faithfully.

The Three Miracles Approved by The Congregation of Rites

From the French

THE first was the cure of a young Breton who from an incurable malady developed a violent case of meningitis. The tympanic membrane was perforated; he was deaf, and tormented by fever and insomnia. Given up by three physicians he earnestly prayed to Louise de Marillac, and was perfectly and instantaneously cured.

The second was accomplished in behalf of a young Sister of Charity in Madrid. Two vertebrae were dislocated as a result of a fall. Excruciating pain was followed by violent headaches, vomiting of blood, and various other disorders. After all human aid had been tried and declared futile a novena was made by the sisters to their powerful Foundress. On the last day the pain became more violent than ever, when suddenly it entirely disappeared.

Five years later the third miracle took place at Pouilles in behalf of a young Italian girl who suffered exceedingly from an abscess in a vital region. It developed into a running sore, and after physicians had declared her case incurable the poor girl was about to receive the last sacraments for the third time when one night during sleep she seemed to see a sister removing the gauze dressing which had sunk into the wound. This done the sister exclaimed: "You are cured!" "Who are you?" asked the girl. "I am the Venerable Mother whom you have invoked," answered the mysterious nurse. When the girl awoke she no longer suffered; the wound was healed; the bandage and gauze still impregnated with pus were lying at the foot of the bed. Of this terrible malady which had so often brought the sufferer to the doors of death there remained only the blessed memory.

Blessed Louise de Marillac

THERE is a vast distinction between philanthropy and charity. Philanthropy is its own reward, but charity is rewarded by God. The former is done for the sake of humanity, while charity is done without any thought of personal gain, for the simple motive of the love of God and of neighbor.

It was because of her charity that Louise de Marillac was beatified. Her whole life was a perfect exemplification of this virtue. She spent her days laboring to help the poor and sick, those souls so loved of God. Rightly then has the Church placed her among the Blessed, for it is indeed a mark of divine predilection to have an affection for the poor and needy.

"Bear ye one another's burdens" was not the spirit of her age any more than it is of modern times. In fact, conditions then were even worse. It was to remedy these conditions that she labored. With Saint Vincent de Paul, Blessed Louise was co-founder of the Daughters of Charity. What a heritage she has left to suffering humanity! From pole to pole, under every sky, the "Cornette Sisters" are found teaching the young, nursing the sick and helping the poor.

Clad in the garments of heavenly service she is the Patroness of Charity, the foundress and perpetuator of true social beneficence. Let us beg her then that charity may increase and selfishness and littleness wane in the contemplation of such virtue.

Her Education

CONTEMPLATING the gigantic work accomplished by the Daughters of Charity since their foundation, curiosity is aroused concerning the education of their Blessed Foundress. What understanding and sympathy were necessary to formulate the rule; what prudence and judgment to adapt it to all circumstances!

The great women of those days put our boasting to shame. With few exceptions the noble ladies had what we are pleased to call a liberal education, and Louise de Marillac was no exception. She was well versed in Latin, philosophy and the arts. Latin she used in studying and translating the documents of the Church. It was her philosophy aided by faith that gave her a broad outlook on life; it was philosophy supplemented by love of God that after drawing souls to Him helped her withstand trials and surmount obstacles. What is philosophy after all but man's rule of life? She taught her spiritual daughters not only how to live but also how to die. Death to her was nothing to be feared. She taught the sisters that if they loved and served the poor during life they need never fear death. And no one, no matter how cynical he be, would suspect that those "white-winged angels of charity" as they pass through life doing good have anything to fear from death.

Thus the maxims and principles of the Foundress of the Daughters of Charity echo down the centuries, and real wisdom and sympathy are repeated wherever you meet the cornette.

THE prayers and meditations of Blessed Louise de Marillac were not those of a recluse but of an ordinary Christian. She did not flee from the world to find peace in a convent cell, but spent her life among the people. She was in the world but not of it. She brought peace and consolation to weary, lonely, and afflicted souls. For many years she labored earnestly for the relief of mankind, yet the world knew her not, though it recognized the glorious deeds of her co-laborer, Saint Vincent de Paul.

In 1737 Saint Vincent was placed upon the altars of the Catholic Church. Little was thought of the one who had been his companion, helper, and humble daughter. She had labored with him and he had blessed her works and approved her plans—those plans which were the foundation of the Community of the Daughters of Charity, which still continues to bring peace and joy to those who were her fond care. Thus she who instructed the first Sisters of Charity, proved herself the womanly incarnation of this essentially Christian virtue. Though obscured by the greatness of her saintly father, yet in her humility she was pleased.

Thus almost two centuries have passed, and now Louise de Marillac is proclaimed Blessed; her works are brought to light; now she is honored as is befitting a benefactress of the human race. Such honor does not detract from that of her father; rather it reminds the world again of his great deeds. The world forgets; but these noble souls it must remember, for the influence of their work never dies; it shall never die, for "as a shining light it goeth about and increaseth even unto the perfect day."

The Daughters of Blessed Louise

FROM the earliest ages of Christianity hosts have obeyed the command of the Savior, "Go, sell all thou hast and give to the poor." In the seventeenth century this call was answered in the establishment of a community, with charity as its motto.

Imbibing the spirit of the founders, Saint Vincent de Paul and Blessed Louise de Marillac, the order has flourished until today its members are found in every land, giving aid to the needy. In accordance with the wish of Saint Vincent they have, "For monastery, the abode of the sick; for cell, a hired room; . . . . . for inclosure, obedience; for grating, the fear of God; for veil, holy modesty." Their simplicity of character, combined with common sense, is recognized throughout the world, and wins the respect of even the bitterest enemies of the Church. A century ago, Florence Nightingale, the famous nurse of the Crimean War, endeavoring to establish a band of nurses, adopted the rules of this order. Her attempt ended in failure, due to the lack of spiritual incentives, especially the Holy Eucharist, the essential source of charity.

The daughters of Blessed Louise are unsurpassed in charity. Today with the same zeal they respond with as much alacrity to the appeals of the poor as when personally directed by their saintly foundress. The spirit of charity which she possessed has been carefully preserved by her daughters, who regard her maxim as the spring and secret of their self-sacrifice: "As difficulties increase, the soul actuated by pure love turns to heaven for aid."

"I am Nothing"

"I AM nothing, my father, Saint Vincent, is everything!" This sentence was ever on the lips of the Beatified.

It is the key-note to all the work she performed, the motive power of her sanctity, the very secret of her recent beatification,—her marvellous humility. Accordingly the vast spiritual heritage she has left to the universe, is self-abnegation, an utter disregard of human praise; "I am nothing, my Father is everything." It is because of this attitude that she was for so long a period unknown and unacknowledged save in the reflected glory of her spiritual father. But the decree which came forth from Rome has presented Blessed Louise in her true light and virtue, to be honored and imitated.

She began a great work, the work which Christ Himself came upon earth to further, the care of His little ones. She made the first conscription, nay, — she herself was the first volunteer in that army which has since been called "the white-winged angels of France," and, we may add, of America and of the whole wide world.

So we have another pattern, model, patron. We all should imitate the example of obedience and meekness and sacrifice. We can think good thoughts, do good works, and we may still realize that we are as grains of dust. We too may learn to say, "I am nothing, my Father is everything."

The weak things of the world hath God chosen that he may confound the strong.

1 Cor. 1, 27.

Glory to our Mother

F. Dellerba, C.M

A Tribute to Blessed Louise

TODAY in grateful thanks do your daughters raise their hearts to God, in joyous chant do they honor their mother who has been declared Blessed. Today, O Blessed Louise, do thousands who have been trained in the Christian virtues by your faithful daughters beg and pray you to obtain for them the great virtues of humility, simplicity and charity.

Your beatification was a fitting tribute to a woman who was exemplary as a wife, mother and religious. Your great love for the poor coupled with your deep humility and profound knowledge has made you a model not only for the Daughters of Charity but for all who would reach their eternal destiny. Maxims such as, "I would prefer to die rather than disobey;" "To remain in Jesus Christ; to labor unostentatiously in the service of the poor is to accomplish with great surety the designs of divine Providence," — these and many other gems of thought have been the source of much encouragement to those who look beyond the earth for their reward.

What a joy it must be for you today when you behold your jubilant "Little Company" in every country of the world; what a gratification to know that the poor are the special care of thousands of your daughters, who like their mother, see in the least of the little ones the Master Himself!

That posterity might honor our great women the State has put them in the Hall of Fame; but that man might realize his debt to you, "O Mother of the Daughters of Charity," the Church has called you "Blessed."

Enter at once the narrow path ;
No " Open, Sesame ! " it hath :
Long heats and burdens must you bear —
Wet are the brows that laurels wear ! — Leo XIII.

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